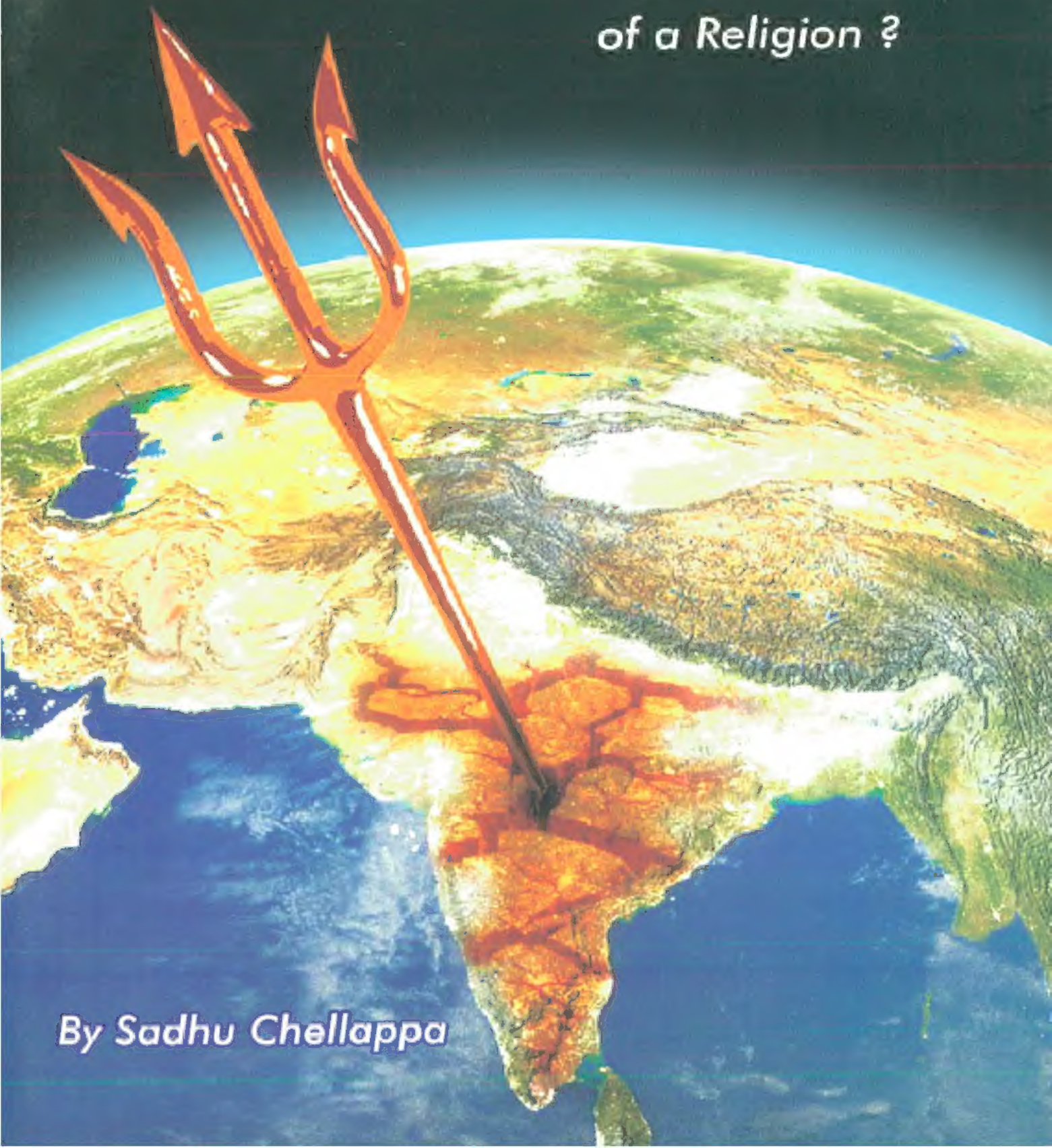


HINDU

*A Geographical Country
or the Name
of a Religion ?*



By Sadhu Chellappa

HINDU

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Name of a Religion?*

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Preface

Dear readers,

“*Vanakkam*” (Greetings) to you.

When the new government took over the rule of India in 2014, bright rays of light shone in the eyes of our Indian people looking forward to a better future.

Instead of fulfilling the hopes that the political parties promised in their election campaign speeches, they are now zealously keeping busy debating religion, and changing India into a *Hindu* religious country. Actually, “*India*,” the English name given to the civilization which flourished in the basins of River Sindhu/Indus, means just that – Hindu. It does not indicate any particular religion, but a geographical location: the land around and beyond the river Sindhu/Indus.

Some of those who hold high offices in the government are striving hard to turn India into a Hindu religious country. Recently, one of the members of the parliament from a major religion declared that minority people groups cause religious riots. Belonging to a major religion himself, he spoke convincingly to protect our country and its major religion. Such instigative declaration makes one to question:

What is more important?

Religion or the precious lives of the people?

The Hindu religion or the nation in the Indus region?

In this booklet, I try to bring together the opinions of many scholars, political leaders and of my own in regards to what our nation is going through at this hour. I welcome your valuable comments and responses.

For the love of my people, in their service,

Sadhu Chellappa

Introduction

When the Bharatiya Janata Party (BJP), (Indian People's Party), won the last democratic elections in our nation in 2014, many people rejoiced, some feared, some got irritated, and some even doubted. Among those who feared were the Christians and the Muslims. They assumed this would mean more religious disturbances during the rule of a Hindu political government. Some of the reasons for such assumptions are the recent bomb incidents in Coimbatore and Mumbai, the anti-Christian attacks in Gujarat during Christmas celebrations, the demolishing of church buildings in different parts of the country or the killings of Christian community leaders in Odissa. In 1999 the murder news of Graham Staines, an Australian Christian missionary, froze the hearts of many people with utter fear. He was helping lepers and the poor tribal people in Mayurbhanj, but was mercilessly burnt to death along with his sons, aged 10 and 6, while they were sleeping in his station wagon at Manoharpur village in Keonjhar district in Odissa, while his wife and daughter stayed back in Mayurbhanj. All these happened during the rule of the Indian National Congress Party.

Even the Congress Party that was ruling then was unable to restrain or demolish such horrible inhumane acts. All of us remember the religious drunkenness that was raging

during those days. But now, the governing power of our country has been given into the hands of hard line Hindu religious nationalist groups, the Bharatiya Janata Party (BJP) (Indian People's Party), and Rashtriya Swayamsevak Sangh (RSS), (National Voluntary Service Society). They did not only make Chief Minister of Gujarat, Mr. Modi to become the Prime Minister of India, but also formed coalitions with several other political parties that have raised concern and fear in people.

It is a known fact that Pandit Jawaharlal Nehru banned RSS as a group, soon after he took over the leadership in the newly Independent India. In spite of being banned three times before in India, slowly, but steadily, in the name of social service and reform, the RSS group has infiltrated its philosophy into the Indian people through different

The Catholic Bishops Conference of India (CBCI) wants to give Prime Minister Narendra Modi a "chance" and not pre-judge him because of his record as the Gujarat Chief Minister or his association with the Rashtriya Swayamsevak Sangh (RSS).

A day after he met Mr. Modi in the capital, CBCI president Cardinal Baselios Cleemis on Tuesday said the Church preferred to take the Prime Minister's call for a 10-year-moratorium on communalism seriously rather than the 'Hindutva-subsumes-all-other-identities' statement of RSS chief Mohan Bhagwat.

Admitting that Mr. Bhagwat's statements did create anxiety, he said undue weightage should not be given to the personal opinion of one person.

Asked about the apprehensions that minorities had about Mr. Modi in the past, his refrain was: "Mr. Modi has just begun his administration as the head of the government at the Centre. It is sensible and legitimate that any government needs time to settle down and work out its policies. He has been elected and we have to see his actions. We are optimistic."

<http://www.thehindu.com/news/national/give-modi-achance-church/article6332588.ece>

NEW DELHI, August 20, 2014

RSS affiliated organizations for a new “*Hindu*” India, (see page 58) which has been the reason for many communal riots.

The Christian community in different parts of India has been praying for the 2014 election. Without any one particular party in mind, they prayed that the one, whom God wills, shall be the new Indian Prime Minister. Mr. Modi received an overwhelming majority of the votes and had a landslide victory. Soon after the election, religious riots took place here and there. On the 19th of August, 2014, Prime Minister Modi met with CBCI president, Cardinal Baselios Cleemis and next day the daily newspaper, *The Hindu* published an article, which gave some comfort to the Indian Christian community.

Later, on the 30th and 31st of August 2014, a BJP Member of Parliament from Gorakhpur, Yogi Adityanath, provoked religious enmity by saying, “*In places where there are 10-20 percent minorities, stray communal incidents take place*”. The minority community in the country were utterly shocked to hear such statements from prominent political leaders and protested. You can read those news-clips below.

Published: August 31, 2014 03:02 IST

BJP MP links riots to minorities

Firebrand BJP leader Yogi Adityanath has attacked the minority community, saying riots happen wherever they are more than 20 per cent in number at a place.

Defending his provocative speeches, the Gorakhpur MP, who is among the three party leaders entrusted with leading the BJP campaign for the coming by-elections in Uttar Pradesh, said Hindus would reply "in the same language" if they were subjected to attacks or forcible conversions.

Talking about communal riots, he told Rajat Sharma in 'Aap Ki Adalat' programme on India TV that there are three categories of places where they occur, according to a press release issued by the channel.

"In places where there are 10 to 20 per cent minorities, stray communal incidents take place. Where there are 20 to 35 per cent of them, serious communal riots take place, and where they are more than 35 per cent, there is no place for non Muslims," he said. The BJP leader is under attack after two CDs recently surfaced in which he is shown making inflammatory speeches.

<http://www.thehindu.com/news/national/bjp-mp-yogi-adityanath-links-riots-to-minorities/article6365614.ece> © The Hindu

Published: September 1, 2014 03:30 IST

Adityanath's remarks on minorities draw flak

Comments made by Yogi Adityanath, MP, on minorities drew flak from the Opposition parties even as the Bharatiya Janata Party distanced itself from them.

Speaking to a Hindi news channel on Saturday, the five time Gorakhpur MP, one of the three leaders named by the BJP to lead its Uttar Pradesh by-election campaign, said: "In places where there are 10-20 per cent minorities, stray communal incidents take place; where there are 20-35 per cent of them, serious communal riots take place; and where they are more than 35 per cent, there is no place for non-Muslims."

Congress spokesman Sanjay Jha said: "This is an orchestrated and systematic strategy of the BJP to polarise voters before the polls. They are targeting not just U.P. but also hoping for a pan-India impact. The fact is that the BJP made Adityanath officially speak for the party during the debate on communal violence in Parliament. This shows that their communal agenda will not be compromised whether in Opposition or government."

Rajya Sabha MP from Uttar Pradesh and BJP vice-president Mukhtar Abbas Naqvi told The Hindu that rioters had no religion. "In riots no one is Hindu or Muslim. Unfortunately, secular political parties have changed secularism to communalism. The party [the BJP] never connects religion with riots," he said. Minority Affairs Minister Najma Heptulla and BJP spokesman M.J. Akbar, both former Congress MPs, refused to comment. Senior CPI leader Atul Anjan, speaking on the phone from Gorakhpur, said that despite the "lovehate relationship" between Mr Adityanath and the BJP, his comments had revealed why he was made the party's poll mascot. "He is being used by top leaders, including the PM, to saffronise U.P. His obnoxious comments have vulgarised political discourse and go against the spirit of the Constitution," he said.

<http://www.thehindu.com/news/national/other-states/adityanaths-remarks-on-minorities-draw-flak/article6367630.ece> © The Hindu

Published: September 12, 2014 00:43 IST

Vinay Kumar

EC raps Adityanath for hate speech

The Election Commission on Thursday reprimanded BJP MP from Gorakhpur Yogi Adityanath for "provoking religious enmity" and warned him to be careful while making public utterances during election campaigns.

The EC held that the BJP leader had violated the Model Code of Conduct.

In its order, the EC said Mr. Adityanath, while delivering a speech in Noida, U.P. on September 7, "invoked religion" and "made appeal on the ground of religion to secure votes for his party."

The Commission said that the speech had the effect of provoking feelings of enmity or hatred between different classes of the citizens on grounds of religion, race, caste, community or language and also aggravated the existing differences or created mutual hatred or caused tension between different castes and communities.

It rejected the averment in the BJP leader's reply that his speech, in totality, aimed at the objective of complete religious harmony.

The EC also directed the Chief Electoral Officer (CEO) of U.P. to intimate it if any FIR has been filed in the matter.

The EC asked the CEO to direct the district authorities concerned to file a case under Section 125 of the Representation of the People Act, 1951 and Section 153A, Section 295A and Section 505 of the Indian Penal Code against Mr. Adityanath.

<http://www.thehindu.com/news/national/election-commission-raps-yogi-adityanath-for-hate-speech/article6402034.ece> © The Hindu

Indus, not Hindus

Since ancient days, those who live outside of India called those who live inside of India Indians, Indies or Indus, those who live in the Indus Valley and beyond the river Sindh. An unfortunate statement from the Union Minority Affairs Minister Najma Heptulla, that all Indian citizens can be called Hindus, raised unnecessary concern. But after carefully clarifying her statement (see the newspaper clip), this issue was safely settled.

Sindhu, Hindu and Hindustan are all names given to the many different people groups that settled in the Indus plains. The Hindu or the Indu

Published: August 30, 2014 04:26 IST
Gargi Parsai

I used the word Hindi not Hindu, says Najma

Union Minority Affairs Minister Najma Heptulla on Friday attempted to quash the controversy triggered by her remark that all citizens could be called Hindu, clarifying that her reference was to the historic term "Hindi" which, she said, had been used for centuries as an identity of nationality.

Speaking to The Hindu, Ms. Heptulla said: "I have not spoken about Hindu. All I am saying is that since 2000 years, Hindustan is called Hind in Arabic and those living here are called Hindi. Anything beyond the Hindu Kush mountains and on this side of the Sindh river is Hind. It is a geographical indication and a historical name. People have used it in music and in poems. Mohammad Iqbal has used it in our national song [Hindi hai hum, watan hai Hindustan hamara]."

Ms. Heptulla's remark triggered a wave of protest with the Opposition terming it as "unfortunate." But would Muslims like to be called Hindi? "Why not? When they go for Haj to Saudi Arabia they are called Hindi. In Europe their identity is Indian. In our country our nationality is Indian, Hindustani or Bharatiya. Muslims or Christians in Bharat will be called Bharatiya. There is no need to create a controversy."

Congress spokesman Manish Tewari said every citizen of the country is a "Bharatiya" and not Hindu.

The BJP said the controversy should be over after Ms. Heptulla's clarification.

<http://www.thehindu.com/news/national/i-used-the-wordhindi-not-hindu-says-najma/article6363651.ece>
© The Hindu

territory stretched between the rivers Saraswati and Sutlej. (Only around 90 of the more than 800 known Indus Valley archeological sites are discovered so far on the Indus and its tributaries.) The word "*India*" is derived from the Indus River. In ancient times, "*India*" initially referred to those geographical regions immediately along the east bank of the Indus. "*India*" meant Indu(s) settlements. The

Published: August 18, 2014 20:16 IST
National Bureau

Bhagwat Hindutva claim under fire
Rashtriya Swayamsevak Sangh chief Mohan Bhagwat came under fire on Monday for his controversial description of India as a "Hindu nation," with several political parties and Sikh radicals taking exception to his remarks.

Congress general secretary Digvijaya Singh launched a scathing attack on the RSS leader through a series of tweets. "I thought we had one Hitler in [the] making but it seems now we have Two! God save India!" Mr. Singh, who has been publicly critical of Prime Minister Narendra Modi, tweet ed.

He followed it up with a poser for the RSS chief: "A question to Mohan Bhagwat - Is Hindutva a religious identity? What is its relationship with Sanatan Dharma? Is a person who believes in Islam, Christianity, Sikhism, Buddhism, Jainism or any other religion also a Hindu? Would Mohan Bhagwatji please clarify?" He also exhorted the RSS to "stop fooling the innocent people by using religion in politics".

Sikh ire

The Dal Khalsa, a radical Sikh organisation, in a statement said it would not allow the RSS to implement its "fascist agenda in Punjab" and foil its attempt to divide Hindus and Sikhs on communal lines. "We have no objection to its dream of a Hindu Rashtra, but Punjab will not be part of it," the statement added.

<http://www.thehindu.com/news/national/rss-chief-underfire/article6329192.ece>

© The Hindu

Published: August 18, 2014 01:06 IST
Omar Rashid

Hindutva is India's identity, says Bhagwat. "It has the capacity to 'swallow' other identities ... need to restore those capacities"

Days after asking why all Hindustanis (Indians) should not be referred to as "Hindus," Rashtriya Swayamsevak Sangh (RSS) sarsanghchalak Mohan Bhagwat on Sunday minced no words in stating that "Hindutva is the identity of India and it has the capacity to swallow other identities." "We just need to restore those capacities."

Addressing a gathering at the golden jubilee celebrations of the Vishwa Hindu Parishad (VHP), Mr. Bhagwat called upon Hindus to initiate "social change from home." With the programmes of the VHP, the Hindu Samaj would rise in the next 10-20 years and find its "rightful place" as world leader, he said.

Describing the Ram temple movement as the defining moment of the VHP's 50 years of existence, Mr. Togadia said: "Till Ram Mandir is constructed, we [Hindus] won't have sammaan in the country."

<http://www.thehindu.com/news/cities/mumbai/hindutva-is-indias-identity-saysbhagwat/article6326416.ece>

© The Hindu

inhabitants of the Indu(s) region were diverse in ethnicity, religion, tribe and language. Therefore, the term “Indu” country refers to the region where the Indus civilization settled and later expanded. *It absolutely does not mean that those who live in Indu land are automatically Hindus, meaning the religion.*

Without a thorough research of Indian history, some political parties are intensely involved in trying to change the Indu land into a Hindu religious land, causing unnecessary religious riots and fear among the minority groups of Muslims, Christians, Buddhists, Sikhs and others. The minority people groups expect the Prime Minister of India, the Land of the Indus, Mr. Modi, to handle such dire issues with much wisdom and discretion.

The major religion of our country is still Hinduism, which is a combination of many school of thoughts. But if the majority religion starts to suppress, destruct and subdue all the nation's minority groups and forces them into a Hindu religious country, it brutalizes our whole country, giving it a bad name and reputation and bringing shame on its ruling political party leaders and its parliamentary members.

My desire with this booklet is to awaken all those that are watching this process of trying to convert an entire country with political means, to the truth.

With love for my country and my people,

Sadhu Chellappa

(Chennai)

Foreword

It is not easy to grab the full meaning of this book by only looking at the title. Industan and Hindustan are as different as comparing mountains and valleys. The reason to write this booklet is not so much to explain the differences but to encourage the people of India to protect their unity and discover the strength to permeate the growth of unity throughout our country.

Sadhu Chellappa explains in simple terms to the ordinary people what the terms Hindu, Hindu country, Hindu religion, Hinduism and Hindutva mean. The purpose of this booklet is to promote freedom. People should not only live in the freedom of their souls, but should be able to happily live in a free society in our country.

When the ancient Parsis from Persia crossed the borders of Sindh and Gujarat they made settlements along the river Sindhu. They mispronounced *Sindhu* as *Hind* for they did not have the alphabet 's', instead they only had 'h'. The river Sindhu gave the name to the region where it runs the course. Therefore, the name of the country Hindu is derived from the river Sindhu. Hindustan is the name of a geographical region. It does not define a particular religion.

Hinduism is just one of the many religions practiced in Hindustan. There are many other religions practiced in India: *Jainism and Buddhism, Shaivism, Vaishnavism,*

Souram, Saktham, Ganapathyam, Goumaram, Sikhism, Islam and Christianity. There are those Indians who do not have any belief in gods, or those who follow just the customs of life, and those who worship nature. They are all Hindustanis in the geographical sense, but that does not make them Hindu religionists at all.

The Persians, Greeks, Sakas, Kushans, and Hunas invaded the Indus region. They originated from different countries, they spoke different languages, and they had different ways of life. They ruled here for a while and then settled down in the new homeland. The rule of the Kushans, linked the seafaring trade of the Indian Ocean with the land trade travelling through the Silk Road, carrying Chinese silk to Rome, through the long and civilized Indus Valley.

Not long after Abraham's life, immigrants from Persia what is today Iran and Iraq came grazing their flocks into the Indus region and occupied the fields. They mingled with each other and became a mixed-people, Indo-Iranians. They used the word "Aryo" to distinguish themselves from other tribal people groups. Their communities became early centers of influence, power and economy while locking out and suppressing others, lifting themselves into the self-ordained status of nobility at the cost of those around them. The very word "Arya" in Sanskrit means "noble one". The Dravidians, the aboriginal inhabitants of India, are from a variety of ethnic and tribal groups, but they are not a mixed people like the Aryans.

Various Indian religions, chiefly Hinduism, Jainism and Buddhism, use the term *arya* as an epithet of honor;

a similar usage is found in the name of *Arya Samaj*. In the epic poems *Ramayana* and *Mahabharata*, *arya* is used as an honorific title for many characters including Hanuman, (monkey god). In the so called Vedic Age, that formative period from 1500 BC to 500 BC, society became organized into three classes, Brahmins, Kshatriyas and Vaishyas. These three form today's Aryans. It was those Aryans that created the concept of *Varna Dharma*, (*Varna* in Sanskrit means color and *Dharma* means order, law, duty, model). The Indo-Iranians were brighter in their skin color compared to the original people of India. Based on skin color, they divided the Indian society into four ranks, putting themselves above the darker original inhabitants of the land. This gave birth to the caste systems:

the *Brahmins*, priests, religious teachers and preachers.

the *Kshatriyas*, kings, governors, warriors and soldiers.

the *Vaishyas*, cattle herders, agriculturists, businessmen, artisans and merchants.

the *Shudras*, laborers and service providers.

In the name of *Dharma* (order) they introduced the racist concept of color and it corrupted and brought *adharma* (disorder) to the very life of the Indian people.

The religion of Hinduism is a man-made philosophy. The original religions found in the Indus valley civilizations were combinations of *Shaivism*, (an ancient form of Indian worship, which reveres God as the Supreme Being), *Vaishnavism* (worships the Supreme Lord, the preserver of *Trimurti*, the three images, or the Trinity).

The Bhakti (devotional) movement, which originated in the seventh century AD in Tamil Nadu, favored devotion to *Shaivism* and *Vaishnavism*. It rebelled against caste distinctions and disregarded Brahmanic rituals, which according to Bhakti saints were not necessary for salvation. The birth and growth of the Bhakti movement was in response to a very important piece of Tamil literature called "Pothumarai Thirukural" meaning Veda (Scripture) for all. The first three chapters of Thirukural explain the Christian Trinity of God. Modern scholars and researchers agree that the good news of Jesus Christ was the propelling force behind the writings of Thirukural. The theological literature, *Saiva Siddhanta* (Ideology of *Saivism*) and *Brahma Sutras* (Texts of God), confirm that the basic principles of Indian religion and the foundational principles of Christianity are quite similar. The true origin of religion in our land has been strategically confused by mythical stories made up by Aryans called *Puranas*. These *puranas* are full of obscene writings and unbelievable stories and have one target alone: to enslave all non-Aryans, like the Dravidians, into the cruel world of castes created and ruled by the Aryans.

In this booklet, Sadhu Chellappa gives us a sweeping overview of this, imploding lies and exploring the truth, citing well-researched sources.

Know the truth and the truth will set you free.

(satyameva jayate), Truth Alone Triumphs.

J.D.Baskara Doss (Chennai)

India — A Hindu Country or A Hindu religious Country?

The Indus river, as it was known to the Romans, is the River Sindh. The plains of the River Sindh played an important and historic role in the history of the world. The word “*Sindh*” means transit, to pass across or through; a passage from one place to another. The word is an onomatopoeic word, formed after the sound of rushing water that carries away the rain. Many words imitate the sound they try to describe. We have expressions like *neer sidarudal* (நீர் சிதறுதல்), meaning to sprinkle or scatter water, *neer selludal* (நீர் செல்லுதல்), water passage or transit, and *neer sindudal* (நீர் சிந்துதல்) meaning water shed/fall, rainfall, rain shower. The word “*sindu*” in the Dravidian Tamil language means to shed, to pour, to spill and to go. Therefore, the River Sindhu derives its name from the root word “*sindu*” for the action it does. There are no roots to the word “*Sindhu*” in the Northern Indian languages. Sir Monier Monier- Williams (1819-1899), Professor of Sanskrit in Oxford, in his Sanskrit-English lexicon, noted doubtfully that “*Sidh*” could be the source of the word “*Sindhu*.” But “*Sidh*” makes no sense, whereas Sindhu basically means to transit, to go.

In the old Rig Veda (scripture), the River Sindhu was called River Sarasvati¹. The ultimate source of the Indus river is in Tibet. The Indus (3,180 kms) flows North West through Ladakh and then it gradually bends south passing through gigantic gorges and joins the route to the sea in the plains of Punjab and Sindh. The Indus valley civilization (3500-1900 BC) stretched over an area of 1.25 million km². It flourished in the basins of the Indus River, and the now dried up Sarasvati River, which once coursed through northwest India and eastern Pakistan. River Sarasvati is lost today², but a smaller river that flows in the region still carries the name *Sursooty*.

Sindhu became Hindu

The Persians entered the plains of Sindhu where the river Sindhu flows and built their settlements there. They did not have the consonant “s” in their language, nor could they pronounce it. So they used the sound “h” instead. This is how *Sindhu* became *Hindu*. The river Sarasvati that flowed through parts of the Afghan region into the Sindhu plains was most probably named Harakvati. For examples: the words “*sagaram*” was pronounced as “*hagaram*.” Sindhu as Hindu, saptan, (the number seven) as haptan; Asura as Ahura.³ In a similar way, the shabdha Sindhu (the Whole Sindhu) which flows as seven main tributaries may have been called as Habdha Hindu.⁴

1 <http://164.100.47.132/LssNew/psearch/QResult15.aspx?qref-138704> Government of India, Ministry of Space, Lok Sabha. Question number. 3722; Mythical Sarasvati river

2 <http://indiatoday.intoday.in/story/saraswati-problem-remote-sensing-excavation-bjp/1/394975.html>

3 Vedaneyam Part 5, author Scholar R. Illangumaran, Bhavanar articles, pages 291 and 292.

4 Ibid. pages 292.

Zend Avesta is the primary collection of the Persian sacred texts. The ancient religion of the Persian Iranians was polytheistic which included animal sacrifice. They made *Agni* (fire) to be their primary god and worshipped and sacrificed animals to *Varuna* (the god of the water element), *Vayu* (lord of the winds) and *Indira* (thunder god). It was customary to eat the animals that were sacrificed in the fire. They practiced an oppressive class structure where princes and priests controlled the ordinary people. Later they became the writers of the *Rig Veda*, an Indo-Aryan collection of hymns. *Ahura Mazda* (literally, light wisdom) the god of the Zoroastrians in the *Zend Avesta* is not mentioned in the *Rig Veda*. During the days of *Rig veda*, the River *Sarasvati* was worshipped as one of the many nature gods. The River *Sarasvati* had seven tributaries. *The Rig Veda* therefore speaks of the “seven sisters” of *Sarasvati*.⁵

The *Sindhu* plains were also inhabited by Sumerians from *Mesopotamia*. Archealogists found that the Sumerian civilization was basically a Dravidian civilization, the people who lived there were Dravidians and their language was Tamil. “*Iravatham Mahadevan, a well-known expert in Indian epigraphy, especially in the Indus and Tamil scripts, unveiled what he termed as his long years of studies on the Indus Valley script, demonstrably showing that the language of that once great civilization “was an early form of the Dravidian.”*^{6,7}

5. Devaneyam 5, pages 191,192.

6. http://www.thehindu.com/news/national/tamil_nadu/indus-script-early_form_of_dravidianiravatham-mahadevan/article6600394.ece © The Hindu

7. A new paper by Dr. Asko Parpola, A Dravidian solution to the Indus script problem, was presented as the Kalaignar M. Karunanidhi Classical Tamil Research Endowment Lecture on June 25, 2010 in Coimbatore and published by the Central Institute for Classical Tamil, can be downloaded at this website in pdf format: <http://www.harappa.com/script/Parpola-2010-Coimbatore.pdf>

Many that lived beyond the borders of the Sindhu plains, entered into the Indus region in search of a place to live. They gradually settled down in small groups over a period of several hundreds of years. Just like the Americans, Australians, Europeans are altogether called the “white people,” the early settlers of the Indus region from various ethnicities were altogether called the “Aryans:”

- The Persians, (Cyrus the Great) invaded the Indus region around 530 BCE.
- The Greeks, (Alexander the Great) around 326 BCE.
- The Sakas (Indo-Scythian tribes from Central Asia) invaded around 200 BCE.
- The Kushans, Kanishka Empire, (one of the five Yuezhi tribes from Tarim Basin, Xinjiang region in China, invaded around 100 AD, and
- The Hunas (Iranian speaking Xionite tribe) around 400 AD.

The Dravidic Indians called these foreign settlers and invaders *Yavanas* or *Aryas*. These foreign settlers lived not united but in different separate communities. In the 7th Century AD they came together to establish themselves in the North as *Aryavarta*, (Abode of the *Arya*).⁸ With great effort, the Dravidians were destroyed, enslaved and many fled into the jungles, mountains and escaped to the East and the South. When *Aryavarta* was established, *Manu Smriti* (Law of Manu, the progenitor of mankind)

8. ‘இந்தியா வழி திராவிடக் கிறிஸ்தவ நாடே ! எவ்வாறு?’ Page 33, by Dr. Devakala. D.Ph, Phil. M ,A.M ,

was written to govern the law of all social classes. The Dravidians were classified into the low classes/castes of Sudras (slaves/servants) and *Panchamas* (untouchables). The enslaved Dravidians still live in Eastern India. They have now forgotten their original language Tamil and spoke a mixed language called *Prakrit* (derived from the original). *Prakrit* was originally seen as lower form of language. It was regarded as a vernacular and an illegitimate language by the orthodoxy in contrast to the literate and religious orthodoxy of Sanskrit. (Note that Sanskrit is not a spoken language.) Those who fled into the jungles and mountains were called *Aadivasi*, (aboriginal population). These original Dravidians are the true inhabitants of India. In order to hide the truth or to erase the truth, the term Adivasi was renamed to *vanavasi* (forest dwellers), and *girijan* (hill people).

South India had three royal dynasties after the kings of Chera, Chola and Pandya who ruled their countries (*nadu*). In the seventh century, according to the Kanyakumari records (ancient inscriptions), the Aryans, now organized as Aryavarta, entered South India with a cunning idea, to thwart the classical Tamil language and divide it into new languages, Telugu, Kannada, Malayalam and Thulu. The purpose was to divide the Tamils in order to set up their Aryan authority over them.⁹ They introduced gods, religions and customs that were not known in the Tamil literature; they exercised dominating power over

9. The Kanyakumari record gives a fanciful account of this king Chola suggesting that he was the first to bring Brahmans from Aryavarta and settle them on the banks of the Kaveri. http://www.whatisindia.com/inscriptions/south_indian_inscriptions/volume_3/introduction.html#_ftn11

the Tamil kings and, enlisting their help, built temples in Tamil countries. They established themselves to be the official authority figures and forced the Tamil people to be under them.

Before the Christian era, the original inhabitants of the Sindhu region had no formal religion; beyond the non-theistic beliefs of Janinism and Buddhism they practiced nature worship. Traders from Judea are known to have arrived in the city of Cochin, Kerala, in 562 BC. Many persecuted and scattered Jews came as exiles from Israel in the years 35-53 AD and settled in South India and Maharashtra. Among them were also those who followed the ways and teachings of Jesus Christ.

Meanwhile in the north, Persians, Greeks, Sakas, Kushans, Hunas and the Romans who came for trading started to possess the Sindhu plains and consider it their own. They brought in their own religions, rituals, and customs and started to live there. Frequently there were religious clashes amongst them, often at the cost of lives.

It is a fascinating fact of history that many of the worship methods practiced in the Sindhu plains had their roots in the Middle Eastern cultures. The oldest historical events of the Middle East and their ways of worship are recorded in the "*Torah*" (guide, instruction), which is the central concept in the religious Judaic traditions. The early history of the world is recorded in the Torah. There is a direct connection between the worship patterns of Abraham in the Middle East and the worship patterns found in the Sindhu plains.

The Torah is the first part of the book called The Bible. The old Judaic culture is still followed today in India by the Hindus. For example, the Hindu temples are built in a similar pattern to the Judaic Tent of Meeting or the Temple of the Lord. The *Mulaistanam* (inner sanctuary) that is in the Hindu temples correspond to the Most Holy Place in the Judaic temple architecture. *Pragaaram* (place around the temple sanctum) in a Hindu temple is nothing but an equivalent to the Holy Place of the Judaic temple architecture. The Holy Place and the Most Holy Place are separated by a curtain, which hangs from wooden post in the Judaic tradition. This is also followed in the design of a Hindu temple (see in the Bible the book of Exodus Chapter 26, Verse 33). In the Judaic tradition, an altar of burnt offering is built in front of the Holy place. A basin to wash the hands and feet with water is placed between the altar and the Tent of Meeting. (See in the Bible the book of Exodus, Chapter 30, Verse 18). A Hindu temple is built in a similar fashion, altar and temple tank or pond or well to purify for the process of worship.

In the Bible, you will read that the altars had horns (கொம்பு, shaft or pole) built in them. The animals that were to be sacrificed were tied to these horns or poles. These shafts or poles are seen in the Hindu temples as *Yupa Stambha* (sacrificial post).¹⁰ *Stambha* or *Skambha* is believed to be the bond that joins heaven (*svarga*) and earth (*prithvi*). Today, animal sacrifice is not practiced in the temples and therefore, a saffron color cloth is tied to the top of the pole called a *dhvaja stambha*, (banner or

10. N. K. Singh, Encyclopaedia of Hinduism p. 1567.

flag post). The high priests of the Judaic tradition are in charge of the priestly office. In a similar way, the *archaka* conducts ritual worship in a Hindu temple. Just like the Levites in the Judaic traditions are set apart as ministers of religion, *Pujaris* or gurus in the Hindu temples perform religious rituals.

In my research book, “Is Christianity a Necessity?” I have given an overview of the many Hindu customs that are directly rooted in Judaic traditions. The sound of the bells (Exodus 28:33-35), the linen clothing that reaches from the waist to the thigh (Exodus 28:42), maintenance of oil to keep the lamp burning from morning to evening (Exodus 27:20), grain and drink offering (Exodus 29:41-42), the covenant of salt, adding salt to the offering (Leviticus 2:13), are still practiced today in the Hindu temple worship.

Surprisingly, in the Sangam literature (literature from the earliest period of South Indian history) there are no references or remarks to any religion, or to the names of gods that are worshipped today or to any class divisions. Similarly, the Northern Indian texts, *Rigveda*, *Yajurveda* and *Samaveda* do not contain any names of today’s gods and goddesses. Swami Chinmayanad said, “*The Varna system was solely based on the attitude of an individual and his/her propensity for performing certain duties. This has been much misused in recent times by the upholders of the social crime styled as the caste system in India. The decadent Hindu-brahmana found it very convenient to quote the first quarter of the stanza Chapter 4, 12 of the Gita, and repeat ‘I created the four Varnas,’ and give this tragic social*

vivisection a divine look having a godly sanction. They, who did this, were in fact, the greatest blasphemers that Hinduism ever had to reckon with.” The temple *pujaris* who perform religious rituals unquestionably taught the ignorant majority that the Gita, (song of god) preaches about class/caste division.¹¹ In the early Indian literatures, the term “Hinduism” is not even mentioned. Even the term *Sanatana Dharma* (eternal religion), the so-called original name of Hinduism, is not mentioned in any Sanskrit literature or the *Puranas* (literally, of ancient times). The statement that Hinduism existed in the resemblance of *Sanatana Dharma* before its invention, is nothing but a misleading act, to strengthen such destructive opinion and to throw a blanket of deception over the true origin of religion in India.

So where did the religion of Hinduism come from?

11. See <http://vedicphilosophy.tripod.com/Varnashrama%20and%20Hindu%20Scriptures.htm>

The Emergence of Hinduism

After 1750 A.D., the British (the East India Company), who came to trade in India became involved in politics and eventually acted as the agent of British imperialism. Calcutta was the capital of the imperial rule. The people who lived in those regions where the British governed, came under their jurisdiction. It became the duty of the imperial government to provide judicial administration to the local people. Therefore, they established law courts. But no court can function without laws. Christian law was based on the Bible, the Muslim law on the Koran, but there were no books to base laws on to administer justice to those in the country who were neither Muslims nor Christians. Therefore, it was impossible to administer justice without a definitive legal system that covered those Indians that were neither Muslims nor Christians. During this time, Sir William Jones, a philologist and scholar, was appointed as an associate judge to the Supreme Court of Judicature at Fort William in Calcutta, Bengal on March 4, 1783. Having trained and practiced Law, Sir Jones appointed Brahmin pundits from Calcutta to compile a digest of vedic scriptural law in four main civil matters—marriage, divorce, inheritance and succession. (A pundit is a brahmin who has mastered the vedic scriptures, Hindu rituals, rites, religion, music and philosophy). These Brahmin pundits presented the *Sanskrit Manusmriti* to Sir

Jones, and made him to believe that this Sanskrit literature is the original law book of the Indian people. Jones accepted this scam and translated the Sanskrit Manusmriti (literally law of Manu, or that which is remembered of man, the progenitor of mankind) into English, which made it possible for the imperial rulers to finally govern all Indian people, calling it the Hindu Law. But when people hear the term Hindu law, they are misguided to believe that the word Hindu means a religion just like Christian and Muslim refer to specific religions. This gives room to the false idea that any Indian citizen who is not a Christian or a Muslim automatically belongs to the religion of Hinduism. Far from it.

Hinduism was initially the name coined for the policies of *Manusmriti*. But these policies were not Indian at all; they were Aryan, based on *varnadharma*, establishing the division of class and caste based on skin-color. Sir Jones coined the term Hinduism to describe this practice of the caste system.

Since 1750 A.D., the British had a growing parliamentary control in India. 60% of the country was directly under the British rule and Indian kings who followed British policies indirectly ruled the remaining 40%. Those who lived in the regions that were directly ruled by the British came under their jurisdiction. They built judicial courts and established imperial legislative council.

The application of the correct law depended on the identification of the religious status. Any legal disputes required the determination of religious identity. The Indian Christians had laws based on the Bible, and the

Muslims had laws based on the Koran. When the British first became interested in administering law in India, they were at a great disadvantage in terms of being able to understand and decipher the Aryan law. They failed to understand that the Aryans did not have a formal written list of laws that could be read, understood and then readily administered by the British judges. Shockingly, they came to discover that the law was much more complicated and they realized that they needed help administering justice to the Aryans. Warren Hastings, the first Governor-General of India (1773-1785) thus decided to create a commission to compose a Hindu legal code that was called "*A Code of Gentoo Laws, Ordination of the Pundits*".

While the translations of certain literatures definitely improved the British judges' knowledge of Aryan laws, in the early stages the Brahmin pundits were still needed to interpret and to clarify the meanings of the law. The British judges soon developed a growing mistrust for the Indian pundits and many felt that these pundits were actually obstructing the administration of justice. Sir William Jones commented on his distrust of the pundits in a letter to Admiral Cornwallis stating, "It would be absurd and unjust to pass indiscriminate censure on so considerable a body of men. But my experience justifies me in declaring, that I could not with an easy conscience, concur on any decision, merely on the written opinion of the native lawyers (pundits), in any cause in which they could have the remotest interest in misleading the Court." This great mistrust led to an initiative to translate all of the texts, codifying the Aryan laws so that local pundits would no longer be needed in the court room. In 1864, the pundits

were abolished from the legal process and the British judges assumed total control over the administration of justice.¹²

Some scholars have estimated the text of Manusmriti to be written anywhere between 200 BC and 200 AD. Most scholars consider the text a composite put together over a long period of time.¹³ This text became the Aryan law which provided the Aryan castes with a system of practical morality. It dealt with the issues of the social classes (*varnas* - color), cosmology, sacraments (*samskaras*), initiation (*upanayanas*), the study of *vedas* (sacred texts), means of purification, pollution, dietary restrictions, hospitality, the conduct of women and wives, marriage, funeral ceremonies, and the law of kings. The text makes no categorical distinction between Hindu religious law and practices, and secular law.

Hinduism is not at all as old as it pretends to be. The term Hinduism, as a religion, is unknown in any Indian literature before 1794. Hinduism was initially an outsider's term. Sir William Jones and his contemporaries used this term to describe the peculiar legal system they found in India. The *manusmriti* that had helped to codify Aryan principles and policies came to be known as Hinduism. The key features of Manusmriti were the basis of social class structure, the high and low caste systems, based on *varnas* (skin color). Those policies of high and low caste system was defined by Jones as "*Hinduism*".

12. Lariviere, Justices and Panditas: "Some Ironies in the Hindu Legal Past," pages 6&7.

13. Avari, p. 142, Hopkins, p. 74; and Glimpses of Indian Culture, Dinkar Joshi, p.51
ISBN 9788176501903

The term "*Hinduism*" in the sense of an "*Indu religion*" is not found in any of the classicist literature in both Tamil or the Northwestern languages. Today, orthodox Hindus who consider the Northwestern language Vedas as their law, speak as if Vedic religion is Hindu religion. More and more they are rising up to establish the hypothetical notion that Vedic religion is the one relevant religion dominating all other religions of India! K. Subramaniya Pillai said, "If we had religions named after other nations just like the Hindu religion (*Hinduism*) was named after Hindustan (India), we would have ridiculous sounding religions called American-ism, Englishism or Japanism as religions. If vedic (=Aryan) literatures and smriti (=customary law) are the statutes of *Hinduism*, then *Hinduism* is only one of the many religions of India. It is not relevant as a public religion of India."¹⁴

In his book "*The Discovery of India*," the first Prime Minister of India, Pundit Jawaharlal Nehru says,

"The use of the word '*Hindu*' in connection with a particular religion is of very late occurrence. The old inclusive term to religion in India was *Arya dharma*" (The way of the Aryan).

"The word *Hindu* is a very old one as it occurs in the *Avesta* and in Old Persian. It was used then or a thousand years or more later by the peoples of Western and Central Asia for India, or rather for the people living on the other side of the Indus river. The word is clearly derived from Sindhu, the old as well

14. Comparative study of the Bible, Thirukkural and Sarva siddhanta, Page 7 by Dr. M.Devanayagam M.A, Ph.D.)

as the present Indian name for the Indus. From this *Sindhu* came the words *Hindu* and Hindustan, as well as Indus or India.”

“The word *Hindu* does not occur at all in our ancient literature. The first reference to it in an Indian book is, I am told, in a Tantric work of the 8th century AC where *Hindu* means a people and not the followers of a particular religion.”

Nehru further says, “The use of the word Hinduism, apt to mislead today, when they are associated to a much narrower and specifically religious concept.

“Buddhism and Jainism were certainly not Hinduism or even the Vedic dharma. A Buddhist or Jain in India is a hundred percent product of Indian thought and culture, yet neither is a Hindu by faith. It is, therefore, entirely misleading to refer to Indian culture as Hindu culture.”

The father of our nation, Gandhiji said, “As a matter of fact, Aryanism would have been a better descriptive word than Hinduism.”¹⁵

Dr. B.R. Ambedkar (1891-1956), states, “The name ‘Hindu’ is itself a foreign name. It was given by the Mohammedans to the natives for the purpose of distinguishing themselves. It does not occur in any Sanskrit work.”¹⁶

15. Hindu Dharma – the Glory and Abuses, by M.K. Gandhi, Orient paperbacks p.27.

16. Dr. Ambedkar - Writings and Speeches – Vol 1, Pub. Education Dept. – Govt of Maharashtra – 1979, P.50

Dr. B.N. Luniya states, "The Persians and the Greeks called the country the land of the Sindhu. Since Persians pronounce the letter "s" as "h", they pronounced the word 'Sindhu' as Hindu."¹⁷

Philosopher Dr. Radhakrishnan, the second President of India (1962-67), emphasizes the territorial meaning in which it was used by the invaders from the North West. "The term '*Hindu*' originally had a territorial and not a creedal significance. It implied residence in a well defined geographic area."¹⁸

It is said that the Persians used to refer to the Indus River as *Sindhu*. Indus is a major river, which flows partly in India and partly in Pakistan. However, the Persians could not pronounce the letter "S" correctly in their native tongue and mispronounced it as "H." Thus, for the ancient Persians, the word "*Sindhu*" became "*Hindu*." The ancient Persian Cuneiform inscriptions and the Zend Avesta refer to the word "*Hindu*" as a *geographic* name rather than a *religious* name. When the Persian King Darius I extended his empire up to the borders of the Indian subcontinent in 517 BC, some people of the Indian subcontinent became part of his empire and army. Thus for a very long time the ancient Persians referred to these people as "*Hindus*". The ancient Greeks and Armenians followed the same pronunciation, and thus, gradually the name stuck.

Mr. Narayanan wrote in the Vivekananda Kendra magazine, "It is a misnomer to call it Hinduism. The

17. B.N. Luniya – Life and Cultures in Ancient India

18 Dr. S. Radhakrishnan – The Hindu View of Life, Page 12. (Note. The above mentioned quotes are taken from the book "National Debate on Conversion" by Ebenezer Sunder Raj; Chapter 24, Who is a Hindu?)

word 'Hindu' and 'Hinduism' are the product of historical association with the foreigners who came into contact with us, quite at a late state."¹⁹

Sri Sankaracharya of Kanchi in his Upanyas (religious story telling) on the plurality of religions of India stated, "The white man named us "*Hindus. The name he gave us saved us.*"²⁰

It has become a serious concern for many now because some of the political and religious leaders propagate the idea that India is a Hindu (religion) country, therefore all Indians have to be Hindus by faith. The Indies is a term used by the Europeans to describe the lands of South and South East Asia. The Persians used the term "Hindu."

As Dr. Radhakrishnan points out, a plurality of religions was recognized throughout the ages in India. He states, "The Hindu thinkers reckoned with the striking fact that the men and women dwelling in India belonged to different communities, worshipped different gods and practiced different rites." The people of India belong to many religions. They worship many gods and practice many different rituals.

The ancient Sanskrit literatures do not contain the words *Hindu religion* and *Hindu nation* in them. But in the book of Esther, in the Bible we read: "*In the days of Ahasuerus who used to rule over a hundred and twenty-seven provinces extending all the way from India to Ethiopia...*" In the Hebrew language the term used for India is *Hoddu*

19. "National debate on Conversion" by Ebe Sunder Raj, Page 155.

20. Acharya Swamigal Upanyasangal — Part 1, Kalaimagal Karyalayam – 1957, Quoted, *ibid.*

(*Ha Indike*). It comes from the name of the Indus, Hondu, and denotes the country drained by that great river. In the Tamil translation of the book of Esther, we read it as *Indu nation*. The Persians extended their empire all the way to the Indus region. They traded with the ancient original Indian people of the Indus civilization.

The Indian citizens know that Hindu means the geographical country called India. The recent attempts to try to change India into Hindu religious country, a nation of one, state-enforced religion, bring nothing but confusion and perplexity.

The Emergence of Hindutva

Hindutva (meaning Hinduness), a term first coined by Vinayak Damodar Savarkar in 1923, describes a form of Hindu nationalism, an ideology that seeks to define Indian culture in terms of Hindu values and policies. But both terms, Hinduism and Hindutva, do not represent a religion; they describe the culture, policies and ideologies of *Aryanism*. The core elements of Aryanism are:

- 1) Heritage: Aryans are noble by birth
- 2) Autonomy: Aryans are born to rule
- 3) Status: For every over-achiever there is an underachiever. It is the birth duty of the Dravidians to serve the Aryans.
- 4) Social Nationalism: Survival of the fittest and greatest number is replaced by survival of the noblest and fewest number. Dravidians who oppose the Aryans are the enemies of the Aryan, and are considered as the untouchables.

Our modern day term “Hinduism”, was coined by the British to define the Manusmriti policies, which were formulated by the Aryans in order to establish the acceptance of such ideologies as the basis for the principles of life.²¹

21. “இந்தியா தேமமா வழி திராவிடக் கிறிஸ்தவ நாடே! எவ்வாறு?” Dr. Devakala M.A, P.Phil, Ph D, pages 34&35. (India is the St. Thomas' Christian Nation. How?)

The former Deputy Prime Minister of India, Mr. L.K. Advani, born of a Sindhi family, announced in the year 2003, "*We do not intend to turn the nation into a Hindu religious country, we intend to turn the nation into Hindutva. Hindutva is Indian culture. We intend to bring India back to its original culture. It is wrong to categorize us as religious. Hindu religion and Hindutva are two different things. I am ready to debate about this with anyone.*" This was published in the 25.03.2003 newspapers.

The Former Prime Minister Atal Bihari Vajpayee, a Brahmin by birth, said, "*Hindutva is not a religion; it is a cultural way of life.*"

There are no connections between Hindutva and Hindu religious worship of gods." The Supreme Court of India ruled that "*Hindutva is understood as a way of life or a state of mind and is not to be equated with or understood as religious Hindu fundamentalism.*"

Here is an excerpt on the idea of Hindutva from the cover story titled: "*In the Name of Nationalism*" by K.N. Panikkar, the Vice-Chancellor of the Sri Sankara University of Sanskrit, Kalady, Kerala:²²

Hindutva is a political ideology. Hindutva's conception of nationalism is rooted in the primacy of culture over politics. The meaning attributed to culture by the ideologues of the Sangh Parivar and their cultural practices further qualifies the character of cultural nationalism. It naturally implies that the

22. published in India's National magazine, Frontline (Madras), volume 21, issue 06, March 13- March 26, 2004,

national culture is Hindu religious culture. Cultural nationalism is, therefore, a euphemism invoked in order to mask the creation of a state with Hindu religious identity. Such a character of the nation was clearly spelt out by Golwalkar: *"In Hindustan, the land of the Hindus, lives and should live the Hindu Nation ... Consequently, only those movements are truly 'national' that aim at rebuilding, revitalizing, and emancipating from the present stupor, the Hindu Nation. All others are either traitors and enemies to the national cause..."*

In the Hindu communal practice, the distinction between *Hindutva* and Hinduism has disappeared, which has helped the militant communal Hindu politics to command the support of unsuspecting Hindu believers. In the last few elections, this strategy has returned high dividends. Such politics commands wider support when imbued with cultural content. The multifaceted cultural intervention of *Hindutva* is primarily intended to appropriate the cultural past as Hindu and to expropriate the 'other' as anti-national. As a part of the former, a new Hindu cultural pantheon is being constructed. The icons of this pantheon goes back to the Indus Valley Civilization, renamed now as Saraswati River Civilization, as a part of the attempt to impart to it a Hindu character.

In the process, *Hindutva* has not only succeeded in creating a new, even aggressive, cultural confidence among Hindus, but at the same time it cast itself as the

defender and preserver of Indian heritage. Thereby Hindutva claims to represent the cultural interest of the Hindu 'community' as a whole. The success of *Hindutva* was its ability to implant its Hindu representative character in social consciousness. *Hindutva* is selective because it excludes those with non-Hindu affiliations.

Hindutva's cultural project, encoded in the slogan '*nationalize and spiritualize*', therefore, is twofold: First, to retrieve and disseminate the cultural traditions of the 'golden' Hindu past; and second, to eliminate all accretions that had become part of the heritage. The legitimacy *Hindutva* has managed to garner is the most decisive development in contemporary Indian politics. A marginal force until about 10 years ago, it is now in a position to dictate the political and cultural agenda of the nation.

Yet, the rise of *Hindutva* was neither sudden nor spontaneous. It owes much to the slow transformation in social consciousness as a result of sustained interventions in the cultural and religious life of the people. Given its exclusivist character, however, cultural nationalism is anti-democratic and anti-national. The existence of India as a nation is possible only with the rejection of cultural nationalism.

Hindutva is a nationalist ideology that defines the Indian culture in terms of Aryanism. Aryanism promotes what Aryanism has promoted since its inception, that

Aryans are noble by birth and therefore have a higher status above the Dravidian Indians. The Aryan principle that all non-Aryans are automatically of a lower level by birth is based on the principles of class/caste divisions. This is the core of the cultural initiative of *Hindutva*. Even worse, the word *Hindutva*, originally coined to advocate Hindu nationalism, is now manipulated by some in our own government to equate religious Hinduism.

How Foreigners made themselves the New Locals

Let us make a hypothetical example here. Imagine that America had conquered Iraq. This would mean for the Iraqi people that they now have to fear and submit to the rule of America in their own land. *How would this affect the life of the Iraqis now?*

1) Those Iraqis who strive hard towards the firm establishment of the American governance in Iraq will be given a higher position and status of life.

2) Those Iraqis who do not care about who rules over them and who are OK with being subdued by the Americans would be in a neutral status, in-between positions.

3) Those Iraqis who would oppose and stand against the rule of the Americans in their land would be suppressed, restrained, and given a low social and political position, and status.

In other words, it is a natural and common occurrence that we can observe in any country that is occupied by foreign rulers:

1) Those who spy on their own people, obtain secret information and intelligence, and pass it on to the enemy would be quickly and cheaply promoted to higher statuses.

2) Those who easily let themselves be subdued would not be bothered; they remain in their middle class status.

3) Those who fight against the ruling enemies, would be suppressed and pushed to the lowest possible position in order to weaken the opposition.

In our Indian history, many foreign invaders came as conquerers. Amongst them were

1. The Persians (6th century B.C.)
2. The Greeks (4th century B.C.)
3. The Sakas (2nd century B.C.)
4. The Kushans (1st century A.D)
5. The Hunas (4th century A.D.) and
6. The Romans who came trading in the 4th century A.D.

Those foreigners who stayed here united themselves under one common name, Aryans. Aryan is not a tribal name. The Tamil scholars M. and D. Deivanayagam, write, *"In Northern India after the reign of Harsha, that is in the 7th century A.D., the reign of 'Huns' started spreading and they are referred to as demonic hordes by the historians. Huns were the cruel rulers who tyrannically suppressed and oppressed the Dravidians in northern India from 7th -12th century A.D. During this time, the Aryan laws like Manavadharma sastra, which elevate the Aryans (foreigners) and degrade the Dravidians (Indians) was devised."*

It was Aryan nomadic people who did not have a common religion or a common tribe that unified

together and conquered the vast regions of North India. They gave themselves the identity, “We, the people.” This self-administered identity, the bold idea to pronounce themselves as the people and new lords, led to the formation of regional units of governance. Later this would emerge into the sixteen *Mahajanapadas* (meaning great foothold of a tribe; see Appendix I), the early Kingdoms where the rule of the Aryans came to be known as *Aryavarta* (abode of the Aryans) or the Aryan Nation.

All these foreigners had three things in common:

- They were fair-skinned people
- They were all outsiders
- Their objective was to keep those whom they conquered suppressed under their governance

Foreign invaders that settled down in our land created *Aryavarta*; then, they devised the Manusmriti and made it to be “the Hindu Law book.” This code of Manus’ law, pertaining to Aryan religious and legal duties is primarily a product of the *Brahminical* tradition in India. This became the foundation of the high and low class or caste system according to varna (color) in India. Thus the fair-skinned

Aryan outsiders who came invading India made themselves to be of much higher class, position and status than the original Indian Dravidians.

Foreigners came to invade India, then they settled down, united themselves and later created their own “Hindu” theology that serves one purpose only, to establish their rule as if ordained by the gods.

Through the conquest of the Aryans, the Dravidians were displaced, and subjugated in India. Those Dravidians who betrayed their own people to support the cause of the Aryans were given (long after independence from the British rule) the status "Forward Caste." Those who remained neutral were given the status of "Backward Caste." Those who opposed their subjugation were ostracized to be the "Untouchables;" and those who sought refuge and escaped into hills and forests were made to be the "Scheduled Caste/Tribals."

(See Appendix II).

The Subterfuge of Sankara Mutts

Everywhere in India, you will find religious mentoring groups that meet in monasteries (Mutts), temples and even in houses, where disciples sit at the feet of a religious teacher. This concept of religious discipleship goes back to the Indian philosopher Adi Shankara. In the early 8th century, he propagated vedic philosophies through discourses and debates with other thinkers. After the death of his mother, he traveled all over the country and converted the people of other faith to *Advaita Vedanta* (school of vedic philosophy and religion). He established four major Mutts (monasteries) in the four corners of India, in the North (Jyothirmath), in the South (Sringeri), in the East (Puri), and in the West (Dwarka), to propagate the philosophy of advaita vedanta and the concept of Sanatana dharma (eternal religion). His primary four disciples took charges of each sankara Mutt and established a strong Guru-Sishya *parampara* (a mentoring lineage of masters-disciples) in every Mutts. In such Mutts, vedic knowledge was passed down from generation to generation through an uninterrupted series of succession of the Acharyas, (Brahmin instructors in religious matters). By establishing themselves as the instructors of *Manusmriti* (Aryan law) and its byproduct, *Manavadharma sastra*, the Brahmins secured the seat of authority for all generations to come, to

keep alive the upper and lower class systems (*varnashrama*) and the division of the society in India. The head leaders of the Aryans and the head leaders of the Mutts all come from the Brahmin race.

Today, 10% of the Indian population are Aryans and 90% are Dravidians. The 10% foreign Aryans, united under the leadership of the Brahmins, have divided the Dravidians into various classes and castes. This divide and rule-strategy helped them to turn the Dravidian tribes against each other and destroy themselves in tribal clashes. The establishment that protects this strategy are the *sankara Mutts*.

In addition to establishing systematic religious mentoring, two of the five original Indian religions, *Saivism* and *Vaishnavism*, were influenced by the Aryan Adi Sankara to promote class/caste division. These two ancient religions, adulterated with the policies of Hinduism (high-low class/caste division), were newly given a common name called "*Hindu religion*" and became a customary part of Indian life. In this way, they were included in what is today known as the Hindu religion. But *Indu* (Indian) religion and *Hindutva* do not represent the same at all. *Hindutva* is nothing but a Hindu nationalistic ideology, which the Aryans have invented based on the *Manusmriti* in order to create and maintain that all of Indian life should be based on class and caste division.

Debunking False Beliefs

Dravidian religion and Aryan Mutt do not mix.

India is a land of virtues, of moral excellence. The Dravidian people of India are aware of the divine qualities of God and even do good to those who harm them. The Dravidian mindset is completely different from the Aryan mindset. While the religion of the Dravidians was based on virtues, the mindset of Aryans is based on the suppression of others. They suppressed the Dravidians as a people and also suppressed their literature and religions, which were *Buddhism, Jainism, Saivism, Vaishnavism and Sikkhism*. None of the *Sankara Mutts* were in any way related to the above mentioned five original Indian religions. The main reason for the *Mutts* was and is to protect the practice of color superiority and class and caste division. The concept of Aryan Mutt is a foreign element, unknown and incompatible with the original Dravidian culture.

Hinduism is not our Indian way of life.

Hinduism is now being propagated as *Hindutva*. It is not a religion but a culture, the way of Aryan life. The original Hindu Personal Laws coined by Sir Jones as “Hinduism” underwent major reforms over a period of time, and created social and political controversies throughout India.²⁴

24. Kishwar, Madhu (Aug. 13, 1994). Codified Hindu Law: Myth and Reality Economic and Political Weekly, Volume 29, Number 33, pp.2145-2161.

Saivism and Vishnaism have never been part of Hinduism. Indian people are being conditioned to believe that Sankara Mutts, (which leads in promoting caste-ism and class divisions in the Hindu religion) spread Saivaism and Vaisnavism as the prime religions. However, the original Indian religions of Saivism and Vaisnavism have simply become enslaved to the policies of modern day Hinduism. This wrong conditioning makes uninformed Indian people to falsely believe the modern day *political* organizations that propagate *Hindutva*, (affiliated to the Rashtriya Swayamsevak Sangh, RSS, “National Volunteer Service Society”) such as:

- Bharatiya Janata Party (BJP), literally Indian People’s Party (23 million members)
- Vishwa Hindu Parishad, World Hindu Council (2.8 million members)
- Bajrang Dal, Militant Hindu organization (2 million members) are actually Hindu-religious groups.

First and foremost, the original Indian religions *Saivism* and *Vaishnavism* need to be rescued from the clutches of the Brahmins who infected it with their practice and policies of class and caste division. The historical truth is that both Saivism and Vaishnavism are actually Tamil religions, created by the Tamil Dravidian people.

Saivism and Vishnaism are Dravidian-Tamil religions.

The 63 *Nayanmars* (a group of poet-saints) who created the *Saivism* and the 12 *Alwars* (individual poet saints) who created the *Vainavism* were all born in Tamil

Nadu (Tamil country), South India. The twelve volume literature "*Thirumurai*", the foundational scripture of Saivism and the Naalayira Divya Prabandam (a collection of 4,000 verses), the foundational scripture of Vaisnavism, are all written in the Tamil language. Moreover, 274 of the 280 ancient Saiva temples, are all located in Tamil Nadu! 96 of the 108 ancient Vaishnava temples are in Tamil Nadu. There is no room to doubt that both Saivism and Vaishnavism are Dravidian religions of Tamil origin.

Prakrit was before Sanskrit.

One of the oldest languages in India is Prakrit, not Sanskrit. The Vedas have been originally written in Pakrit, a language that has, like other languages in India as well, been influenced by the Proto- Sinaitic and Aramaic alphabet, indicating a connection with the Middle east.

The meaning of the word Sanskrit means, "refined speech." The question is, refined by whom? The first evidence of classical Sanskrit is attested by an inscription dating around A.D. 150 in the socalled Brahmi script. It is in Girnar, Kathiawar, and was inscribed by Rudradamana, the Saka Satrap of the city of Ujjayini in Central India.²⁵ Sanskrit is a mixed language. It is important to note, Brahmi is the modern name given to one of the oldest writing systems used in the Indian Subcontinent and in Central Asia. The Brahmi script later evolved to Grantha script (கிரந்த எழுத்து) and was widely used from the 6th to the 19th century. Although Sanskrit is now mostly written in the Devanagari script, the Grantha script was widely

25. R.Venkataraman, Indian Archeology, Ennes Publication, 1985 page 223

used to write Sanskrit in the Tamil-speaking parts of South Asia until the 19th century. Scholars believe that the Grantha script was used when the Vedas were first put into writing around the 5th century A.D. In the early 20th century, it began to be replaced by the Devanagari script in religious and scholarly texts, and the normal Tamil script (with the use of diacritics) in popular texts.²⁶ In other words, Sanskrit is a language artificially re-worked by the Brahmins to establish their dominance in the area of language.

Indian law existed before the Aryans established Hindu law: Ashoka the reformer and his moral constitution

There was an emperor of the Maurya dynasty called Ashoka, who ruled from the Hindu Kush in the West to the East of Bengal, and the Indian sub continent except Tamil Nadu and Kerala during 269-232 B.C. His capital was Pataliputra (in today's Odisha). He waged a destructive war against the state of Kalinga (in Odisha). The devastating aftermath of it made him to regret what he has done and to reflect on the values and ethics of human race. He came to embrace Buddhism-Jainism, non-violence, a life based on moral standards, justice and humane society to reform the inhumane society in his empire. He inscribed edicts on pillars and rocks, which proclaim his *Dhamma* (righteous law). The *Dhamma* preached by Ashoka is explained mainly in term of moral precepts, based on the practice of piety, loyalty, duty, good deeds, respect

26, Tamil Nadu Department of Archeology, <http://www.tnarch.gov.in/epi/ins3.htm>), ("The First Vedic Books". Oration.com. Retrieved 2012-03-11

for others, kindness, generosity, truthfulness and purity. He forbade the slaughter and sacrifice of living beings as religious offerings to gods. One of his many edicts carved in rock, rock edict XIII, mentions that the instructions of *Dhamma* was followed as far as Greece, the Kambojas, the Cholas, the Pandyas, the Andhras, the Palidas, and the Tamraparani (today's Sri Lanka).

It is important to note that the edicts of Ashoka are written in the ancient Dravidian languages of Pali and Prakrit. Moreover, it is quite thought provoking to ask, why did Asoka not use the vedic language of Sanskrit to write his *Dhamma* edicts. A bilingual Greek and Aramic edict of Asoka is exhibited in the Kandahar Museum in Kabul. One of his Rock edicts mentions on *Dhamma* (righteous law):

This edict has been written for the following purpose: that the judicial officers of the city may strive to do their duty and that the people under them might not suffer unjust imprisonment or harsh treatment. To achieve this, I will send out Mahamatras (= supervisors) every five years who are not harsh or cruel, but who are merciful and who can ascertain if the judicial officers have understood my purpose and are acting according to my instructions. Similarly, from Ujjayini, the prince will send similar persons with the same purpose without allowing three years to elapse. Likewise from Takhasila also. When these Mahamatras go on tours of inspection each year, then without neglecting their normal duties, they will ascertain if judicial officers are acting according to the king's instructions.

Given such ancient historical inheritance, Indian people must be greatly concerned when some political and religious leaders in the government advocate that India is “a Hindu country” and only those who practice Hindu religion are to stay here.

Aryanism is Persian influence

Let us remember that India is a name given by the British. Before that it was called Sindhu country, which was mispronounced by the Persians as Hindu. In the Bible, it states that the Persian king Ahasuerus ruled over 127 provinces from India to Cush, (today's Ethiopia). The ancient Persians worshipped fire as their god. These Persians came in groups during different periods to settle in India. The Greeks, Sakas, Kushans and the Hunas settlers followed them to the Indus. The Persians made friendly treaties with the other settlers in order to oppose the Arabians who waged war. According to the treaty made in Mount Abu (Mt. Arbuda), the Persians became the leaders of this alliance. These very Persians considered themselves as vedic Aryans. They are the ancestors of today's Brahmins. It is an undeniable fact that the Brahmins will never begin their worship without the ritual of fire sacrifice. Every Brahmin wedding has a crucial part where the bride and the bridegroom pay homage to Agni, the god of fire. Their marriage is sealed by *agni saakshi* (fire witness).

India is not a Hindu Religious Country

Before the Europeans and the Muslims came to India, both Aryans and Dravidians practiced their own traditions and set of beliefs. Those who came later to India, in order

to regulate and organize the many traditions and belief practices that were present in India, gave it an umbrella title called, *the beliefs of the Indian people, which later was shortened to Indu Samaya* (precepts) and then to *Hindu religion*. ✍

The Europeans who came to India were mostly ignorant of the many religious practices in India. For convenience sake, they gave all the religious practices in the country, an umbrella title: Indu religion, a name after the country called India (Hindustan). **But the Indian nation is not a Hindu religious nation.** The Hindu religion is only one among the many religions practiced in India. India is a multireligious country. It is not a one-religion nation. To conclude that India is a one-religion nation or India is a Hindu religious nation, or the State religion is Hinduism, are not only unfair to India's history, but it is plainly unacceptable to other Indian beliefs, faiths and cultural practices.

The Adivasis and Dalits have been here before the Aryans.

The Adivasis are the undisputable original inhabitants of India. Later, they were given any amount of other doubtful titles, like PTGs (Particularly Vulnerable Tribal Groups), Primitive Tribal Groups or Vanavasi (forest dwellers). Who changed the Adivasis into Vanavasis? The Adivasis never had gods or formal religions. Yet, by government census, they are all turned into Hindus at the stroke of a pen. Because the census (like the one in 1941) only asked about affiliation to known religions and castes. Those that did not state any such affiliation (like the

Adivasis and many Dalits, the oppressed) were swept into the category Hindu religion— hundreds of millions being mass converted to Hinduism by a bureaucratic coup.

The Indian constitution gives freedom to the citizens of India to choose the religion he/she likes to practice. Many Adivasis and Dalits have since become Buddhists or followers of Christ. There is much noise going on in India of some religious rioters who act against our constitutional rights and proclaim that they will reconvert those who have chosen another religion back to Hinduism.

The freedom of religion is a fundamental right guaranteed by the country's constitution. Article 25 in the Constitution guarantees that *"all persons are equally entitled to freedom of conscience and the right freely to profess, practice, and propagate religion"*; it also mandates religious tolerance by the government, requires that the state treat all religions equally, and stipulates that discrimination based on religious practice is illegal.

The provocative publication in the national newspaper "The Hindu," dated 31/08/2014 (see Page 7), makes one to question, who does the BJP leader indicate here as the minority? The Hindu religion practitioners belong to minorities as well. The *Adivasis*, the aboriginal indigenous people, are the true original inhabitants of India. Anyone else including the Aryan settlers and invaders, who entered the Indus region, is a minority outsider. The *Adivasi* practices have nothing in common with the Vedic traditions of Hinduism. There are over 100,000,000 *Adivasis* in the country. In addition, let us not forget the downtrodden *Dalits*, who are the offspring of the *Adivasis*.

According to the Dalit Freedom Network UK, they now number more than 300 million. Compared with those staggering numbers of hundreds of millions of Indians of Dravidian origin, a mere handful of modern-day Aryans, led by Brahmins, have not only usurped political and economic leadership, they now want to establish their racist but minority Aryan policy and impose it as the new state religion in India.

My simple plea is to stop the bigotry that is happening here. It is a religious-nationalistic coup in the making. *Stop trying to change Hindu Desh (country) into Hindu religious Desh!* We need to stop the religious violence that destroys human lives and causes tremendous material damage.

Early Indian Thought and Literature

Way before the era of Christ, the non-theistic religions of Buddhism and Jainism existed on Indian soil. In their early stages, they were agnostic, godless religions. In terms of their underlying philosophy, there is no relationship between them and the early Tamil belief systems like the தமிழர் சமயம் (Tamil Piety) or the இந்திய தரிசனங்கள் (The Indian Visions).

Also note that *Hinduism* as a *religion* did not exist during the time before Christ. Even the *Aryan writings*, the Vedas, contribute nothing to the term *Hindu*. Original Indian thought and literature and the Vedic literatures had nothing in common. The four Aryan Vedas did not contribute to the existing Indian religious doctrines, although many have now adopted Vedic thoughts to be part of modern day Hinduism. Let us consider what existed in India before the religion of Hinduism even lifted its head.

The Thirukural

Long before Hinduism, the Tamil *Bakhthi* Movement (*Bakhti* means devotion) emerged around the 6th and 7th century A.D. It started to grow and influence many. The reason for this movement to expand steadily was a particular piece of literature, the *Tamil Marai* (Tamil

Veda) called *Thirukural* authored by *Thiruvalluva Nayanar*. The significance of the *Thirukural* is that it is based on the teachings of the Apostle Thomas (1st century) who was a disciple of Jesus Christ.

The following passages are taken from the book, "*National Debate on Conversion*."²⁷

Dr. Gnanasigamani states that from the first century A.D. many Christian literary works were made. The Christian thought found entry in secular literature also. Scholars point to this in *Thirukural*.

The Christian base of the *Thirukural* is eminently analyzed by Dr. Satyam and Dr. Kamatchi.²⁸

The attributes of God in the *Kural*, the doctrines of repentance, reconciliation unmerited grace heaven, sin, spirit, hell and devil are brought out in the five documented works of Dr. Deivanayagam and Dr. Arulappa. They bring out with irrefutable clarity the Christian faith of *Thirukural*.²⁹

The arrival and ascendancy of the Brahminical religion from *Aryavartha* just before the era of Christ, marked the decline of other faiths and their religious literature in the south. On this, Dr. K.R. Srinivasa Iyengar states, "Forces of Hindu regeneration began to eliminate successfully Jain and Buddhist influences both from society and literature." What happened to the non-theistic faiths of Buddhism and

27. by Ebe Sunder Raj; Pages 25-29.

28. Kamatchi Srinivasan - *Thirukkural* Kamaraj University, Madurai; Satyam *Kural* Madras University 1979, page 192.

29. "ஐந்தவித்தான் யார்?" by Dr. Dr. Deivanayagam; "Thirukkural - a Christian book?" by Dr. Arulappa.

Jainism happened in greater measure to the theistic faith of Christianity, for obvious reasons. Dr. Deivanayagam and Dr. Arulappa, speak on the historic episode, *Kugai Yidik Kalagangal* (rock caves), during the reign of the Aryan king Kulothungan III and the systematic destruction of non-Brahmanic religious literature of Chola Nadu, today's central-east Tamil Nadu. Religious persecution by Mahendravarman I destroyed whole cities and villages. Non Brahmanic temples were converted to Brahmanic temples. The Siva temple of Nagerkoil is an example.³⁰

The bulk of non-Brahmanic Tamil pietistic literature had no symbols nor named any deity. It was based on the unique emphasis of arul (merited grace) and sivam (unlimited love). This was the foundation of the early Tamil Bhakti literature. Only later symbolism was introduced. This theistic Bhakti literature adored the transcendent, benevolent, personal creator God. It evidently did not originate from Jainism or Buddhism, which are avowedly non-theistic, denying God or any Supreme Being.

The Shivite sages in the 5th century A.D and later the Vaishnavites in the 7th century were influenced by the Tamil Bhakti literature.³¹

T.S. Sathyam in his paper, *Thirikkural Research in Twentieth Century*³² writes, "The idea that was prevalent in the beginning of the last century among Tamil scholars that Shaivism was the core tenet of Thirukkural has evolved by

30. "The Right of Temple Entry" by Chidambaram Pillai 1933, page 4.

31. K.A. Anthonova Progress Publications India History Moscow, 1987, Page 271.

32. Madras University 1979, page 32

end of 20th century into the idea that Christian faith was its core tenet.”

Thiruvasagam of Manikavasagar, Sivapuranam, Thiruvundiya, Potrippahrodai Adigal, Agathiar Gnanam and much more of ancient Tamil Bhakti literature brings us irrefutable evidence that they all refer to the incarnation of Jesus Christ and his atonement for sin. “Incarnation, says J.N. Farquhar, “is a concept of post Christian era.” With the dawn of the Christian era, many brahminical religious literatures were modified and expanded.³³

The similarities between the story of Krishna and Christ are striking in numerous aspects. Krishna’s birth in a cowshed, his rearing by foster parents, the middle eastern dress of Krishna’s mother, his humble birth, the travel of Krishna’s foster father, to pay tax, the plot to kill baby Krishna and his escape, and the usage of the name as *Krishto* and *Kristna* to this day, show the impact Christ’s birth and life had on this legend. Similar is the impact of John’s gospel of Jesus on the *Bhagavad Gita* which is linguistically and etymologically aged to be of 6th century A.D, that is 600 years after the birth of Jesus Christ!

Romila Tharpar in her book, “A History of India,”³⁴ writes: “Another characteristic of Hinduism was a gradual shift in emphasis from ritual alone to the view that a completely personal relationship between God and the devotee was possible. The monotheistic concept of God, with either Vishnu or Shiva as its manifestation, was gaining

33. Sweera Jayaswal, “The Birth and Growth of Vaishnavism” New Century Book · 1991, page

34. (Vol 1, pages 131-134)

strength. The relationship was one where God could bestow his prasada (grace) on the devotee, and the degree of bhakti (devotion) varied from person to person. This idea of personal devotion or bhakti, as it was commonly called, was to become the dynamic force of later Hinduism. The change in the theological attitude is perhaps best expressed in the philosophy of the Gita."

"Vishnu assumes various forms or incarnations and enters the world of men in order to save them from evil. The tenth and final incarnation has yet to come, and on this occasion he will come in the form of Kalki riding a white horse, which suggests a connection with the idea of the Messiah and the coming of the Maitreya Buddha in Mahayana Buddhism".

Dr. Alexander Harris in his book, "The Development of Civilization and Religion in India and its Influence in the World Society" asks, "How did this religion arise, since there was nothing in India before Christ to catalyze it? The Dravidian worship was idolatrous and polytheistic, while the Vedic worship exalted nature and was also polytheistic. The two religions, Buddhism and Jainism were politely termed agnostic with no room for god. The only logical answer to the development of this new (bhakti) devotion is through the work of the apostle Thomas, in the 1st century A.D."

Sanskrit gained its form as a mixed language only in the 2nd century A.D. The classical Arya Vedas, the Upanishads that contain Dravidian beliefs, Brahma Sutras, *Bhagavad Gita*, all these got their eligible literary grammar only after

the 4th century A.D. There is no archeological evidence that these literatures were written before Christ. Sanskrit was written in the Dravidian Grantha script from the 6th to the 19th century. The dogmas of *Thirukural*, Tamil pietistic literatures like the *Five kinds of Visions*, the *Prastana* (primary) *Trayi* and the *Vivilium* (The Bible) are quite identical. Later, through Aryan influence, mutilation, destruction, manipulation and add-ons were done to the original Indian dogmas, with the intention to divide the Indian people into a variety of pious groups and split them into small fractions. Again we can see the underlying Aryan mindset: Divide to rule.

“The concept of avatar (incarnation) in Vaishnavism is based on the *Bhakti Movement* of the 1st century A.D. The various avatars are later additions. For example, the various editions of the epic *Ramayana*, identify Rama with Vishnu as another incarnation. However, this is not so in its oldest form written by *Valmiki*. Only in a later Tamil version, Kambar’s *Ramayana*, was Rama turned into an incarnation. Other editions after Kambar’s continued to speak of Rama’s incarnation.”

Early Indian writings like the *Bhagavad Gita* could not have been written without Christian influence. It required the *avatar* (incarnation) concept, and that was directly borrowed from the Christian faith. Only later we can observe that the early Indian Christians become influenced by syncretism and religious infiltrations from their immediate environment.

Indian author Nirad Chaudhuri in his book on Hinduism (1979) points out that the *Bhagvad Gita* is written in good classical Sanskrit. Epigraphic evidence clearly shows that the Gita could not have been written before the 2nd century A.D. He also points out that the Hindu religious texts with the exception of the Vedas and their ancillary treaties are all in classical Sanskrit. In their present form, none would be written earlier than in the 4th century A.D. The Vedas seem to be written in what he calls archaic Sanskrit, but the 10th mandala of the *Rig Veda* is written later. This is significant, because it is in the 10th *mandala* that we see the divine and the human incarnation aspects of *Prajapathi* (Creator God) and the sacrifice of himself for us.

Dr. J.D. Baskara Doss, (Chennai), in his research book “ஒளியில் அறுவகை தரிசனங்களும் தமிழர் சமயமும்”, (Harvest Visions and the Tamil Religion in the Light of the Bible)³⁵ states: “*When researched with such background information, it is an undeniable truth that the Tamil religion and the Vedantas were influenced by the good news of the Lord Jesus, taught by the Saint Thomas, who put his feet on Indian soil in the year 49 A.D. and served it from Taxila to the South in the Tamil land.*”

*“Asindhu sindhu paryantaa yasya bhaarata bhoomika
pitru bhu punya bhushchaiva sa vai hinduriti smrutah”*

Translation: A Hindu means a person who regards Bharatabhoomi, (the land of Bharat) from the Indus to the

35. pages 318-319

Seas, as his Fatherland as well as his Holy land - that is the cradle-land of his religion.

Therefore, my country is Hindu Desh (country), not Hindu religious Desh. It is the country of us Hindus in the geographical sense, not the religious sense.

Jai Hind!
(Long live India)

Conclusion

Many quotes in this book are taken from scholars, philosopher and intellectuals. The people mentioned in the notes and the popular names like Mahathma Gandhi, Nehruji, Dr.Ambedkar, Luniya, Dr. Radhakrishnan etc. are renowned scholars and authors. No one can say that these well-educated leaders did not know what they were doing and writing. But if what they have said is true, why shouldn't we seriously think about it and earnestly accept the truth?

I gladly welcome your feedback to this book. You can contact me by email at agnisadhu@yahoo.co.in

Appendix I: Janapadas

Early Vedic texts speak of several Janas (people/tribes) of Aryans, organized as semi-nomadic tribal states, fighting among themselves and with other non-Aryan tribes for cattle, sheep and green pastures. These early Vedic Janas later coalesced into the Janapadas of the Epic Age. The term “Janapada” literally means the *foothold of a tribe*. The fact that Janapada is derived from Jana suggests the taking of land by a Jana tribe for a settled way of life. Sixteen oligarchic Janapada tribes existed in ancient India. Each Janapada was named after the Kshatriya tribe (*or Kshatriya Jana*) who had settled there.³⁶

Janapadas were the early republics or kingdoms in ancient India from 1200 BC to 600 BC. Many Janapadas were ghana-sangas (republics), either single tribes or a confederacy of tribes, governed by a parishad (general assembly) and a council of elders representing powerful *kshatriya* families (clans). One of the elders was elected as a chief *raja* or *pan* (king consul) to preside over the assembly. Monarchies came to embody the concept of hereditary ascension to the throne and the association of the king with a divine status, accompanied by elaborate ceremonies and sacrifices.

36 B.C. Law. A History of Pāli Literature 2000 Ed., 648; B.C. Law, “Some Ksatriya Tribes of Ancient India.” Journal Of Ancient Indian History (1924): 230-253.

Here is a mythological story about how the first of these Janapads came about: Parshurama, the master archer, had destroyed the Kshatriyas, (the warrior and ruling class of the varna [color] system). When there was no one left to protect the Brahmins (priests, religious teachers and preachers), they assembled and performed a *yajna*³⁷ in the mountains of *Arbuda* (Mount Miracle) that is located in the district of Sirohi in Rajasthan, modern day Mount Abu.

37. Yajna is the ritual of sacrifice, performed by a priest or an expert astrologer by reciting or singing Vedic verses. The essential element in the Yajna is the sacrificial fire (also called Agni), into which oblations are poured.

Appendix II: British Census in India

In 1959, the Indian government enacted the Untouchability Act, renamed in 1976 as the Protection of Civil Rights Act. The scheduled Castes and scheduled tribe act was passed later in 1989.

The British Empire, in order to study India, collected data on a wide variety of areas of interest. One of the main tools used in the British attempt to understand the Indian population was the census. What seems, however, to have confused the British, was the fact that when they asked Indians to identify the caste, tribe or race for census purposes, they received a bewildering variety of responses. Often the respondent gave the name of a religious sect, a sub-caste, an exogamous branch of a clan or section, a hypergamous group, titular designation, occupation or the name of the region he came from.

H. Beverly, Census Commissioner of Bengal for the 1871-72 census stated, *"The fact is, it is absolutely impossible to draw the line between the various Hindu races and the aboriginal tribes, so insensibly do they merge into one another. In the first place, we have no clear definition of what we mean when we speak of a Hindu. Sometimes the term is used in a generic sense, to denote all or any of*

the inhabitants of India. Sometimes it is used in a religious sense, to designate the great body of the people who are not Mahommedans. Sometimes again, a distinction is insisted on between what are called pure and impure Hindus. But what pure Hinduism consists in, and what is to be the shibboleth by which the orthodoxy of the various races of India are to be tried, has never, so far as I am aware, been laid down by competent authority.”³⁸

Although the Brahmin caste had power in spiritual matters, their power and control within the material world was limited to the amount of influence that they could gain with individual rulers. No doubt there were instances when this was quite considerable but there is also little doubt that there were times when Brahmin influence was very weak and insignificant. With this in mind, it is not difficult to imagine why Brahmins, seeing the ascendancy of British power, allied themselves to this perceived new ruling class and attempted to gain influence through it.

By establishing themselves as authorities on the caste system they could then tell the British what they believed the British wanted to hear and also what would most enhance their own position. The British would then take this information, received through the filter of the Brahmins, and interpret it based on their own experience and their own cultural concepts. Thus, information was

38. “Ethnographic Mapping and the Construction of the British Census in India” by Kevin Hobson

filtered at least twice before publication. Therefore, it seems certain that the information that was finally published was infected with intentional twistings and deceit at the hand of Brahmins. They used their position as intermediaries to the British to enhance their own position at the expense of everyone else. The flood of petitions protesting caste rankings following the 1901 census would appear to bear witness to this.

Arya Dharma, a missionary movement?

In the name of charity and selfless service to India, the Rashtriya Swayamsevak Sangh (RSS) National Volunteer Organization, has established “non-governmental” but strongly Hindu-nationalistic organizations throughout India, in spite of it being banned several times since its conception. In the name of social service, reform and rehabilitation, they have grown and extended into all aspects of Indian life. Below is a list of RSS-affiliated organizations:³⁹

- Bharatiya Kisan Sangh, Indian Farmers’ Association (8 million members)
- Bharatiya Mazdoor Sangh, Indian Labour Association (10 million as of 2009)
- Seva Bharti, Organisation for service of the needy.
- Rashtra Sevika Samiti, literally, National Volunteer Association for Women (1.8 million)
- Akhil Bharatiya Vidyarthi Parishad, literally, All India Students’ Forum (2.8 million)
- Shiksha Bharati (2.1 million)

39. https://en.wikipedia.org/wiki/Rashtriya_Swayamsevak_Sangh

- Hindu Swayamsevak Sangh, literally, Hindu Volunteer Association – overseas wing
- Swadeshi Jagaran Manch, Nativist Awakening Front (Swadeshi policy is to boycott anything foreign)
- Saraswati Shishu Mandir, Temple Nurseries
- Vidya Bharati, Educational Institutes
- Vanavasi Kalyan Ashram, Organisation for the improvement of tribals
- Muslim Rashtriya Manch, Organisation for the improvement of Muslims
- Anusuchit Jati-Jamati Arakshan Bachao Parishad, Organisation for the improvement of Dalits
- Laghu Udyog Bharati, an extensive network of small industries.
- Bharatiya Vichara Kendra, Think Tank.
- Vishwa Samvad Kendra, Communication Wing, spread all over India for media related work, having a team of IT professionals (samvada.org)
- Rashtriya Sikh Sangat, a sociocultural organisation with the aim to spread the knowledge of Gurbani to the Indian society.
- Vivekananda Kendra, promotion of Swami Vivekananda's ideas with Vivekananda International Foundation in New Delhi as a public policy think tank with six study centers.

